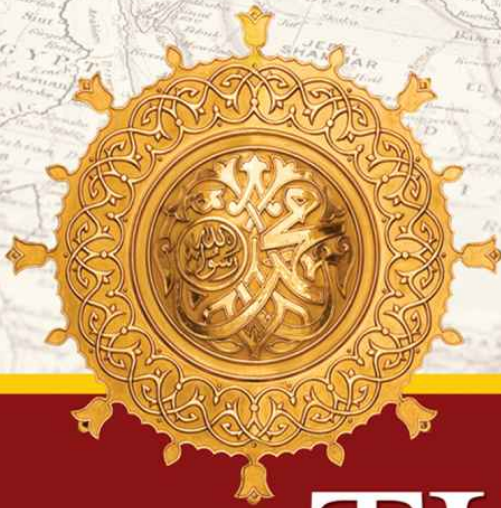


AR-RAHEEQUL
MAKHTUM



THE SEALED NECTAR

Biography of the Noble Prophet ﷺ

Safiur-Rahman Al-Mubarakpuri



The Sealed Nectar

Biography of the Noble Prophet

(Peace & Blessings of Allah be upon him)

By: Safiur-Rahman Al-Mubarakpuri

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Publisher's Note

The heart of every Muslim is filled with love for the last Prophet Muhammad (May the peace and blessings of Allah be upon him) and this love of the Messenger of Allah is an asset for him. Love and respect for a person depends on the benefits we get from him. As the Prophet (May the peace and blessings of Allah be upon him) is the greatest benefactor of humanity, every Muslim has the deepest love for him. Every action of his life is to be followed by every individual of the Muslim Ummah. Achieving the highest love for the Prophet (May the peace and blessings of Allah be upon him) is a test of our Faith. Allah the All-Mighty has described and explained the status of Prophet Muhammad (May the peace and blessings of Allah be upon him) in the Qur'an:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (3:31)

“Say (O Muhammad to mankind): If you (really) love Allah then follow me (i.e., accept Islamic monotheism, follow the Qur'an and the Sunnah), Allah will love you...” (3:31)

Love for Allah's Messenger (May the peace and blessings of Allah be upon him) is a part of our Faith. There is a Hadith (narration) of the Prophet who said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ»

“None of you has Faith unless I am dearer to him than his father and his son and all mankind.”

In the early period of Islam, many books were written on the life of the Prophet (May the peace and blessings of Allah be upon him). The Qur'an mentions that the life of Prophet Muhammad (May the peace and blessings of Allah be upon him) is the best example, when it says:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ (68:4)

“And verily, you (O Muhammad (May the peace and blessings of Allah be upon him)) are on an exalted standard of character.” (68:4)

Once `Aishah (May Allah be pleased with her) was asked about the noble character and manners of the Prophet and she answered: “Have you not read the Qur'an? His character is a complete explanation of the Qur'an.”

This means that whatever is commanded and prohibited in the Qur'an, its practical embodiment is present in the manners of Muhammad (May the peace and blessings of Allah be upon him). In other words, the ideal and perfect example of good manners and character which the Qur'an demands from mankind, was personified by Muhammad (May the peace and blessings of Allah be upon him) in its highest degree.

Scholars of Ahadith (narrations) and writers of the biography of Muhammad, the Messenger of Allah, have explored his life from every angle and aspect from birth to death. Every event and incident of his life has been described and narrated in detail, but no one can claim to have

rendered the Prophet's biography its full right. Hundreds of books have been written on the life of Muhammad (May the peace and blessings of Allah be upon him) and this endeavor will continue till the Day of Resurrection.

No doubt, 'The Sealed Nectar' (Ar-Raheeq Al-Makhtum) is a book of great value and praiseworthy work on the life of Muhammad (May the peace and blessings of Allah be upon him). This book was written by the Eminent Shaikh Safiur-Rahman Mubarakpuri of Jamiah Salafiyah, Banaras (India). The first Islamic Conference on the Seerah (biography of the Prophet (May the peace and blessings of Allah be upon him)) was held in 1976 in Pakistan sponsored by the Muslim World League. The League announced a worldwide contest for writing a book on the life of the Prophet (May the peace and blessings of Allah be upon him). One hundred and fifty thousand Saudi Riyals (SR 150,000) (forty thousand U.S. Dollars) was announced the grand prize for the best five books.

One hundred and seventy-one manuscripts were received from all over the world. Out of these, eighty-five were in the Arabic language, sixty-four in Urdu, twenty-one were in English and one in French and Hausa.

A board of highly qualified scholars judged the manuscripts and announced the results. The manuscript of Shaikh Safiur-Rahman Mubarakpuri, Jamiah Salafiyah Banaras (India), the author of this book (The Sealed Nectar) received the first prize of SR 50,000 (fifty thousand Saudi Riyals) for its authentic and sound collections of the narrations. Dr. Majid Ali Khan, New Delhi, India, was placed second. The third prize went to Dr. Naseer Ahmed, Islamic University, Lahore, Pakistan. The fourth prize was awarded to Mr. Hamid Mahmud of Egypt. The fifth and final prize was awarded to Abdus-Salam Hashim of Madinah Munawwarah. A grand award ceremony was held at Makkah Al-Mukarramah on 12 Rabi'ul-Awwal 1399 A.H. (1979 C.E.). Later, the book was published by the Muslim World League and then numerous other organizations gained the honor of publishing this masterpiece. Darussalam also published this book in the Arabic language. I had wished to publish this book in the English language for the wider benefit of humanity. Shaikh Safiur-Rahman willingly agreed to the idea and consented to publish the English translation. The stage of translation was traversed with the help of brother Mahir Abu Dhahab, owner and general manager of Markaz Noor Ash-Sham in Damascus, Syria.

For the first edition of this book, brother Mahir Abu Dhahab from Syria, Damascus, provided his help and cooperation as regards the translation work for which I offer my special thanks to him.

Now in your hands is the new revised edition with several changes and additions. Brother Abu Khaliyl (U.S.A.) amended and improved the translation to make its language simple and easy, besides comparing the English translation with the Arabic revised text from the beginning to the end again, to update the changes therein.

Thus, after a concerted effort spanning several months, this edition was published. (All praise is for Allah). Readers' opinions and views concerning this edition will be appreciated.

Your brother in Islam,

Abdul-Malik Mujahid

17th Shawwal 1422 A.H.

1st January 2002

Author's Autobiography

All praise is due to Allah, the Rabb of all mankind, Jinn and all that exists. May the peace and blessings of Allah be upon our Prophet, the Seal of all Messengers, Muhammad, his family, Companions and all those who follow him until the Day of Judgement (Aameen).

[The following is an updated outline on the life of Shaykh Safiur-Rahman Mubarakpuri, may Allah have mercy upon him, based on the brief biography detailing his life and professional career presented to the Muslim World League while compiling this book for publication.]

Name and Lineage

Name: Safiur-Rahman

Kunyah: Abu Hisham

Lineage: Safiur-Rahman bin Abdullah bin Muhammad Akbar bin Muhammad Ali bin Abdul-Mumin bin Faqirullah Mubarakpuri, Azami.

Date and Place of Birth

I was born in the year 1942 C.E., in Husainabad, a village at a distance of one mile from the north side of Mubarakpur (Azamgarh District), a town famous for cottage industry in the northern province of India.

Educational Background

I started my studies at home reading the Qur'an from my grandfather and uncle. Then I was admitted to Madrasah Arabia Darut-Taleem, in Mubarakpur, and began my basic Islamic education in Arabic and Persian languages.

In Shawwal 1337 A.H. (June 1954 C.E.), I received admission to the Madrasah Ehyaul-Uloom, in Mubarakpur, for further education in Islamic studies and Arabic literature. Two years later, in Shawwal 1375 A.H. (May 1956 C.E.), I joined the Madrasah Faid Aam, Maunath Bhanjan, Azamgarh District for higher studies.

Upon completion of seven years of study in Islamic courses, I received a Master Degree from the same Institute in Sha'ban 1380 A. H. I also received the Certificates of Maulvi in 1959 C.E. and Alim in 1960 C.E. from the Government Education Board on passing their examinations with high grade. After changes in the system of the Arabic schools, I participated in the Fadil Degree examination under the Government Education Board, successfully passed double Fadil examinations in 1976 and 1978 C.E. with high honors.

Professional Life

After completing my studies at the Madrasah Faid Aam in 1961 C.E., I began teaching, preaching, lecturing and delivering sermons. However, unfavorable circumstances did not permit

me to stay in one place for long. In March 1963 C.E., I joined the Madrasah Faid Aam in Maunath Bhanjan as a Teacher. Then I was transferred to the Madrasah Darul-Hadeeth in the same city in February 1966 C.E.

In January 1969 C.E., I was appointed as the Principal at the Madrasah Faidul-Uloom at Seoni (M.P.), India. After four years, in 1972 C.E., I was requested to serve in my native Institute Madrasah Arabia Darut-Taleem as Principal. After spending two years, I was invited by Jamiah Salafiyah Banaras to join as a Professor (Ustadh). I was appointed in Shawwal 1394 A.H. (October 1974 C.E.) working in various academic departments till Dhul-Hijjah 1408 A.H. (July 1988 C.E.).

A research institute was established in 1408 Hijrah at the Islamic University of Al-Madinah Al-Munawwarah known as ``The Center for the Services of the Prophet's Biography.'' I was selected to work there and was entrusted the duty of preparing an encyclopedia on the subject of the life history of the Noble Prophet (May the peace and blessings of Allah be upon him), as a research scholar.

``O our Rabb , accept from us with goodly acceptance and seek it grow in a good manner.''

Books and Compilations

It is the mercy of Allah Who favored me and provided me the ability of writing from the very beginning of my career. During my teaching period, I wrote and compiled about seventeen books in the Urdu and Arabic languages. When the monthly Urdu magazine Muhaddith of Jamiah Salafiyah was published in 1980 C.E., I was appointed as Chief Editor of the magazine section up to September 1988 C.E., until I joined the Islamic University at Al-Madinah Al-Munawwarah. During that period, I wrote a number of articles on social, historical, political and religious topics which were well received by many people. Al-Hamdu lillah!

Safiur-Rahman

Al-Mubarakpuri



Location & Nature of Arab Tribes

Beyond a shadow of doubt, the biography of Prophet Muhammad (May the peace and blessings of Allah be upon him) represents a complete picture of the magnificent Divine Message that he communicated in order to deliver the human race from the swamp of darkness and polytheism to the paradise of light and monotheism. An authentic and comprehensive image of this Message is therefore only attainable through careful study and profound analysis of both the background and issues of such a biography. In view of this, a whole chapter is introduced here about the nature and development of Arab tribes prior to Islam as well as the circumstances and environment that surrounded the Prophet's mission.

Location of the Arabs

Linguistically, the word ``Arab'' means deserts and barren land without water and vegetation. Ever since the dawn of history, this term has been used for the Arabian Peninsula and its people.

The Arabian Peninsula is enclosed in the west by the Red Sea and Sinai, in the east by the Arabian Gulf, in the south by the Arabian Sea, which is an extension of the Indian Ocean, and in the north by Shaam (ancient Syria) and parts of Iraq. The area is estimated between one million and one million and three hundred thousand square miles.

Thanks to its geographical position, the peninsula has always had great strategic importance. Considering its internal features, it comprises mostly deserts and arid areas, which made it inaccessible to foreigners and invaders and allowed its people complete liberty and independence through the ages, despite the presence of two neighboring great empires.

Its external setting, on the other hand, caused it to be the center of the ancient world and provided it with sea and land links with most nations at the time. Thanks to this strategic position, the Arabian Peninsula became a center for trade, culture, religion and art.

Arab Tribes

Arab peoples have been divided according to lineage into three groups:

1. Perished Arabs: The ancient Arabs, of whose history little is known, and of whom were `Ad, Thamud, Tasm, Jadis, Emlaq and others.
2. Pure Arabs: They originated from the progeny of Ya`rub bin Yashjub bin Qahtan and were also called Qahtanian Arabs.
3. Arabized Arabs: They originated from the progeny of Ismael and were also called `Adnanian Arabs.

The pure Arabs -- the people of Qahtan -- originally lived in Yemen and comprised many tribes, two of which were very famous:

- a) Himyar: The most famous of whose ancestors were Zaid Al-Jamhur, Quda`ah and Sakasic.
- b) Kahlan: The most famous of whose ancestors were Hamdan, Anmar, Tai`, Mudhhij, Kindah, Lakhm, Judham, Azd, Aws, Khazraj and the descendants of Jafnah -- the kings of ancient Syria.

The Kahlan tribes emigrated from Yemen to dwell in different parts of the Arabian Peninsula prior to the Great Flood (Sail Al-`Arim of the Ma`arib Dam). They migrated due to the failure of trade under the Roman pressure and control of both sea and land trade routes, following the Roman occupation of Egypt and Syria. Naturally enough, the competition between Kahlan and Himyar led to the evacuation of the former and the settlement of the latter in Yemen.

The emigrating tribes of Kahlan can be divided into four groups:

1. Al-Azd: They wandered in Yemen, sent pioneers under the leadership of `Imran bin `Amr Muzayqiya`, and finally headed to the north and the east. Details of their emigration can be summed up as follows:

Tha`labah bin `Amr left his tribe Al-Azd for Hijaz, and dwelt between Tha`labiyah and Dhi Qar. When he gained power, he headed for Madinah and stayed there. Of his descendants are Aws and Khazraj, sons of Harithah bin Tha`labah.

Harithah bin `Amr, known as Khuza`ah, wandered with his offspring in Hijaz until they came to Marr Az-Zahran. Later, they conquered the Haram, and settled in Makkah after having driven away its people, the tribe of Jurhum.

`Imran bin `Amr and his family went to `Oman, where they established the tribe of Azd whose offspring inhabited Tihamah and were known as Azd of Shanu`ah. Jafnah bin `Amr and his family, headed for Syria where he settled and initiated the kingdom of Ghassan who was so named after a spring of water in Hijaz, where they stopped on their way to Syria.

2. Lakhm and Judham: From them was Nasr bin Rabi`ah, founder of the Manadhirah Kings of Heerah.

3. Banu Tai': They also emigrated northwards to settle by the so-called Aja and Salma Mountains which were thereafter named the Tai' Mountains.

4. Kindah: They dwelt in Bahrain but were expelled to Hadramout and Najd, where they had no power base, just as they had none in Bahrain, and so they settled in Najd. There they established an important rulership although it did not last long, for the whole tribe soon faded away.

Another tribe of Himyar, known as Quda'ah, also left Yemen and dwelt in the Samawah desert on the borders of Iraq.

The Arabized Arabs go back in ancestry to their great-grandfather Ibrahim from a town called ``Ar'' near Kufah on the west bank of the Euphrates in Iraq. Excavations have brought to light many details of the town, Ibrahim's family, and the religions and social circumstances prevalent at the time.

It is known that Ibrahim (May peace be upon him!) left Ar for Harran and then for Palestine, which he made the headquarters for his Message and traveled all over the area. When he went to Egypt, the Pharaoh tried to do evil to his wife Sarah, but Allah saved her and the Pharaoh's wicked scheme recoiled on him. He thus came to realize her strong attachment to Allah, and, in acknowledgment of her grace, the Pharaoh rendered his daughter Hagar at Sarah's service.

Sarah gave Hagar to Ibrahim (May peace be upon him!) as a wife and Ibrahim (May peace be upon him!) returned to Palestine where Hagar gave birth to Ismael (May peace be upon him!) . Sarah became jealous of Hagar and forced Ibrahim (May peace be upon him!) to send Hagar and her baby away to an uncultivated valley in Hijaz, by the Sacred House, exposed to the floods from the north and south.

He chose for them a place under a lofty tree near the upper side of the Masjid in Makkah, where there were neither people nor water, and went back to Palestine leaving a leather case with some dates and a vessel of water with his wife and infant. Before long, they ran out of both food and water, but thanks to Allah's favor, water gushed forth to sustain them. The story of the Zamzam spring is well known to everybody.

Another Yemeni tribe, Jurhum the Second, came and lived in Makkah with Hagar's permission, after having lived in the valleys around Makkah for years. It is mentioned in Sahih Al-Bukhari that this tribe had come to Makkah before Ismael (May peace be upon him!) was a young man, while they passed through that valley long before this event.

Ibrahim (May peace be upon him!) used to go to Makkah from time to time to see his wife and son. The number of these journeys is still unknown, but dependable historical references have mentioned four instances.

Allah the Sublime states in the Noble Qur'an that He caused Ibrahim (May peace be upon him!) to see in a dream that he was sacrificing his son Ismael (May peace be upon him), and therefore Ibrahim (May peace be upon him!) prepared to fulfill His Order:

﴿ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَتَدْنِيَهُ أَنْ يَأْتِرِمْهُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَبْنَا ﴿١٠٥﴾
تَجَرَّى الْمُعْجَنِينَ ﴿١٠٦﴾ إِنَّ هَذَا لَمَوْ أَلْبَتُوا الْمِيثُ ﴿١٠٧﴾ وَقَدَرْتَهُ بِذَبِيجٍ عَظِيمٍ ﴿١٠٨﴾ ﴾

“Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); and We called out to him: ‘O Ibrahim (May peace be upon him)! You have fulfilled the dream (vision)!’ Verily, thus do we reward the Muhsinun (good-doers, who perform good deeds totally for Allah’s sake only, without showing off or to gain praise or fame, etc. and do them in accordance to Allah’s Orders). Verily, that indeed was a manifest trial -- and We ransomed him with a great sacrifice (i.e. a ram).” [37:103-107]

It is mentioned in the Genesis that Ismael (May peace be upon him!) was thirteen years older than his brother Ishaq. The sequence of events in the story of the sacrifice of Ismael (May peace be upon him!) shows that it occurred before Ishaq’s birth, and that Allah’s Promise to give Ibrahim (May peace be upon him!) another son, Ishaq, came after the narration of the whole story.

This story speaks of at least one journey before Ismael (May peace be upon him!) became a young man. Al-Bukhari, on the authority of Ibn `Abbas, reported the other three journeys, a summary of which goes as follows:

After Ismael (May peace be upon him!) became a young man, having learned Arabic from the tribe of Jurhum who had great admiration and affection for him, and gave him one of their women as a wife, his mother died. Desiring to see his wife and son again, Ibrahim (May peace be upon him!) came to Makkah after Ismael’s marriage, but he did not find him at home.

He asked Ismael’s wife about her husband and how they were doing. She complained of poverty, so he asked her to tell Ismael (May peace be upon him!) to change his doorstep. Ismael (May peace be upon him!) understood the message, divorced his wife and got married again.

According to the most common narration, he married the daughter of Mudad bin `Amr, chief of the Jurhum tribe.

Once more, Ibrahim (May peace be upon him!) came to see his son, but did not find him at home. He asked his new wife the same question, upon which she thanked Allah. Ibrahim (May peace be upon him!) asked her to tell Ismael (May peace be upon him!) to keep his doorstep (i.e. to keep her as wife) and went back to Palestine.

A third time, Ibrahim (May peace be upon him!) came to Makkah to find Ismael (May peace be upon him!) sharpening an arrow under a lofty tree near Zamzam. The meeting, after a very long journey of separation, was very touching for a father so affectionate and a son so dutiful and righteous. This time, father and son built Al-Ka`bah and raised its pillars, and in compliance with Allah’s Commandment, Ibrahim (May peace be upon him!) called people to perform pilgrimage to it.

By the grace of Allah, Ismael (May peace be upon him!) had twelve sons from the daughter of Mudad, whose names were Nabet, Qidar, Edbael, Mebsham, Mishma’, Duma, Micha, Hudud,

Yetma, Yetour, Nafis and Qidman, and who ultimately formed twelve tribes inhabiting Makkah and trading between Yemen, Shaam (Syria) and Egypt.

Later on, these tribes spread all over and even outside the peninsula, after which their offspring became untraceable except for the descendants of Nabet and Qidar.

The Nabeteans -- sons of Nabet -- established a flourishing civilization in the north of Hijaz, they instituted a powerful government that spread its domain over all the neighboring tribes, and made Petra their capital. Nobody dared challenge their authority until the Romans managed to vanquish their kingdom later.

A group of research scholars inclined to the view that the Ghassanide kings, along with the Aws and Khazraj were not Qahtanians but rather descendants of Nabet, the son of Ismael, who remained in the region. Imam Al-Bukhari also inclined to this view, and Al-Hafiz Ibn Hajar preferred the view that Qahtan was among the descendants of Nabet.

Descendants of Qidar, the son of Ismael (May peace be upon him), multiplied in number and lived in Makkah for a long time. From them issued `Adnan and his son Ma`ad, to whom `Adnanian Arabs traced their ancestry. `Adnan is the twenty-first grandfather in the series of the Prophetic ancestry.

It was said that whenever Prophet Muhammad (May the peace and blessings of Allah be upon him) spoke of his ancestry, he would stop at `Adnan and say: ``Genealogists tell lies'' and did not go further than him.

A group of scholars, however, favored the probability of going beyond `Adnan, considering the aforementioned Hadith to be inauthentic. They went on to say that there were exactly forty fathers between `Adnan and Ibrahim.

Nizar, Ma`ad's only son, had four sons who branched out into four great tribes: Eyad, Anmar, Rabi`ah and Mudar.

These last two branched into several tribes. Rabi`ah fathered Asad, `Anazah, `Abdul-Qais, and Wa'il's two sons (Bakr and Taghlib), Hanifah and many others.

Mudar tribes branched out into two great divisions: Qais `Ailan bin Mudar and the tribes of Elias bin Mudar. From Qais `Ailan came Banu Sulaim, Banu Hawazin, and Banu Ghatafan of whom descended `Abs, Dhubyan, Ashja' and Ghani bin A'sur.

From Elias bin Mudar came Tamim bin Murrah, Hudhail bin Mudrikah, Banu Asad bin Khuzaimah and the tribe of Kinanah bin Khuzaimah, of whom came the Quraish, the descendants of Fihr bin Malik bin An-Nadr bin Kinanah.

The Quraish branched out into various tribes, the most famous of whom were Jumah, Sahm, `Adi, Makhzum, Tayim, Zahrah and the tribes of Qusai bin Kilab, consisting of `Abdud-Dar bin Qusai, Asad bin `Abdul-'Uzza bin Qusai and `Abd Manaf bin Qusai.

There were four divisions of the tribe of `Abd Manaf: `Abd Shams, Nawfal, Muttalib and Hashim. It is, however, from the family of Hashim that Allah selected the Prophet Muhammad bin `Abdullah bin `Abdul-Muttalib bin Hashim.

The Prophet Muhammad (May the peace and blessings of Allah be upon him) said:

«إِنَّ اللَّهَ اصْطَفَىٰ مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ، وَاصْطَفَىٰ مِنْ وَلَدِ إِسْمَاعِيلَ كِنَانَةَ، وَاصْطَفَىٰ مِنْ بَنِي كِنَانَةَ قُرَيْشًا، وَاصْطَفَىٰ مِنْ قُرَيْشٍ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ»

“Allah selected Ismael (May peace be upon him!) from the sons of Ibrahim, Kinanah from the sons of Ismael (May peace be upon him), Quraish from the sons of Kinanah, Hashim from the sons of Quraish and He selected me from the sons of Hashim.”

Al-`Abbas bin `Abdul-Muttalib quoted Allah’s Prophet as saying:

«إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي مِنْ خَيْرِهِمْ: مِنْ خَيْرِ فِرْقِهِمْ وَخَيْرِ الْفَرِيقَيْنِ، ثُمَّ تَخَيَّرَ الْقَبَائِلَ، فَجَعَلَنِي مِنْ خَيْرِ الْقَبِيلَةِ، ثُمَّ تَخَيَّرَ الْبُيُوتَ فَجَعَلَنِي مِنْ خَيْرِ بُيُوتِهِمْ، فَأَنَا خَيْرُهُمْ نَفْسًا وَخَيْرُهُمْ بَيْتًا»

“Allah created the creatures and made me among the best of them, He chose the tribes and selected me from the best whereof; and He chose families and made me among the best of them. Then He chose the households, making me among the best of their households. I am the best of them in person and the best of them in household.”

After increasing in number, the children of `Adnan spread out over Arabia in pursuit of pastures and water. `Abdul-Qais, together with some tribes of Bakr bin Wa’il and Tamim, emigrated to Bahrain. Banu Hanifah bin Sa`b bin Ali bin Bakr went to settle in Hajr, the capital of Yamamah. All the tribes of Bakr bin Wa’il lived in an area of land that included Yamamah, Bahrain, Saif Kazimah, the seashore, the outer borders of Iraq, Ablah and Hait.

Most of the tribe of Taghlib lived in the area around the Euphrates, while some of them lived with Bakr. Banu Tamim lived in the desert of Basrah, Banu Sulaim in the vicinity of Madinah on the land stretching from Wadi Al-Qura to Khaibar onwards to Harrah. Thaqif dwelt in Ta’if and Hawazin east of Makkah near Awtas on the route from Makkah to Basrah. Banu Asad lived on the land east of Taima’ and west of Kufah, while the family of Tai’ lived between Banu Asad and Taima’. They were at a distance of five days from Kufah. Dhubyan inhabited the area between Taima’ and Hawran.

Some divisions of Kinanah lived in Tihamah, while some of the Quraish dwelt in Makkah and its suburbs. The Quraish remained completely disunited until Qusai bin Kilab managed to rally their ranks on honorable terms, attaching great prominence to their status and importance.

Rule & Government among the Arabs

When talking about the Arabs before Islam, we see that it is necessary to outline the history of rule, government, sectarianism, and the religious domination of the Arabs, to facilitate the understanding of the emergent circumstances when Islam appeared. When the sun of Islam rose, rulers of Arabia were of two kinds: crowned kings, who were in fact not independent; and heads of tribes and clans, who enjoyed the same authorities and privileges possessed by crowned kings and were mostly independent, though some of them may have shown some kind of submission to a crowned king. The crowned kings were those of Yemen, and those of Shaam (ancient geographical Syria); the family of Ghassan and the monarchy of Heerah. All the other rulers of Arabia were not crowned.

Rule in Yemen

In Yemen, the people of Sheba were one of the oldest known nations of the pure Arabs. They have been mentioned in records as early as the 25th century C.E., according to excavations undertaken at Or. Their civilization flourished, and their domain spread in the 11th century C.E. It is possible to divide their ages to the following estimation:



1. From 1300 to 620 B.C. Their nation was known as 'Ma'iniyah' during which their kings were called 'Makrib Sheba'. Their capital was Sarwah, also known as Kharibah, whose ruins lie approx. 50 kms. north-west of Ma'rib, and 142 kms. east of San'a'. During this period, they began building the Dam of Ma'rib which had great importance in the history of Yemen. Sheba had so great a domain that they established colonies within and outside Arabia.

2. From 620 B.C. to 115 B.C. During this era, their nation was known by the name Sheba. They left the name Makrib and assumed the designation of Kings of Sheba. They also made Ma'rib their capital instead of Sarwah. The ruins of Ma'rib lie at a distance of 192 km east of San'a'.

3. From 115 B.C. until 300 C.E. During this period, the nation became known as Himyariyah the First after the tribe of Himyar conquered the kingdom of Sheba making Redan their capital instead of Ma'rib. Later on, Redan was called Zifar. Its ruins still lie on Mudawwar Mountain near the town of Yarim. During this period, they began to decline in trade and power that

eventually led to their downfall. Their trade failed to a great extent: firstly, because of the Nabatean domain over northern Hijaz; secondly, because of the Roman superiority over the naval trade routes after the Roman conquest of Egypt, Syria and northern Hijaz; and thirdly, because of the inter-tribal warfare. Due to the three above-mentioned factors, the families of Qahtan remained disunited and scattered about.

4. From 300 C.E. until Islam dawned in Yemen. During this period the nation was known as Himyariyah the Second, and it witnessed increasing disorder and turmoil, followed by civil rebellion and outbreaks of tribal wars, rendering the people of Yemen liable to foreign subjection and hence loss of independence. During this era, the Romans conquered `Adn and even helped the Abyssinians (Ethiopians) occupy Yemen for the first time in 340 C.E., making use of the constant intra-tribal conflict in Hamdan and Himyar. The Abyssinian (Ethiopian) occupation of Yemen lasted until 378 C.E., after which Yemen regained its independence. Later, cracks began to show in the Ma`rib Dam which led to the Great Flood (450 or 451 C.E.) mentioned in the Noble Qur`an. This was a great event, which caused the fall of the entire Yemeni civilization and the dispersal of the nations living therein.

In 523 C.E., a Jewish ruler named Dhu Nawas launched a devastating campaign against the Christians of Najran in order to force them to convert to Judaism. Having refused to do so, they were thrown alive into a big ditch where a great fire was lit. The Qur`an refers to this event:

﴿قِيلَ أَصْحَابُ الْأَنْدَادِ﴾

“Cursed were the people of the ditch.” [85:4]

This aroused great wrath among the Christians, especially the Roman emperors, who not only instigated the Abyssinians (Ethiopians) against the Arabs but also assembled a large fleet of seventy thousand warriors, which helped the Abyssinian (Ethiopian) army to bring about a second conquest of Yemen in 525 C.E., under the leadership of Eriat. He was granted rulership over Yemen, a position he held until he was assassinated by one of his army leaders, Abrahah. After reconciliation with the king of Abyssinia, Abrahah gained rulership over Yemen and, later on, deployed his soldiers to attempt to demolish Al-Ka`bah, and hence, he and his soldiers came to be known as the “People of the Elephant”.

In the year 575 C.E., after the incident of the “People of the Elephant”, the people of Yemen, under the leadership of Ma`dikaib bin Saif Dhu Yazin Al-Himyari, and through Persian assistance, revolted against the Abyssinian (Ethiopian) invaders, regained independence and appointed Ma`dikaib as their king. However, Ma`dikaib was assassinated by some of his Abyssinian (Ethiopian) servants. The family of Dhu Yazin was thus deprived of royalty forever. Kishra, the Persian king, appointed a Persian ruler over San`a, and thus made Yemen a Persian colony. Persian rulers maintained rulership of Yemen until Badhan, the last of them, embraced Islam in 638 C.E., thus ending the Persian dominion over Yemen.

Rulership in Heerah

Ever since Korosh the Great (557-529 B.C.) united the Persians, they ruled over Iraq and its neighboring areas. Nobody could displace their authority until Alexander the Great vanquished their king Dara I and thus subdued the Persians in 326 B.C. Persian lands were thenceforth divided and ruled by kings known as "the Kings of Sects", an era that lasted until 230 C.E. Meanwhile, the Qahtanians occupied some Iraqi territories, and were later followed by some 'Adnanians who managed to share some parts of Mesopotamia with them.

The Persians, under the leadership of Ardashir, who had established the Sasanian state in 226 C.E., regained enough unity and power to subdue the Arabs living in the vicinity of their kingdom, and force the Quda'ah tribe to leave for Syria, leaving the people of Heerah and Anbar under the Persian domain.

During the time of Ardashir, Jadhimah Alwaddah exercised rulership over Heerah and the rest of the Iraqi desert area, including Rabi'ah and Mudar in Mesopotamia. Ardashir reckoned that it was impossible for him to rule the Arabs directly and prevent them from attacking his borders unless he appointed one of them who enjoyed the support and power of his tribe as a king. He had also seen that he could make use of them against the Byzantine kings who persistently harassed him. At the same time, the Arabs of Iraq could face the Arabs of Syria who were under the hold of Byzantine kings. However, he deemed it fit to keep a Persian battalion under the command of the king of Heerah to be used against those Arabs who might rebel against him.

After the death of Jadhimah, and during the era of Kisra Sabour bin Ardashir, 'Amr bin 'Adi bin Nasr Al-Lakhmi was ruler of Heerah and Anbar (268-288 C.E.). The Lakhmi kings remained in rule of Heerah until the Persians appointed Qabaz bin Fairuz in whose reign appeared someone called Mazdak, who called for dissoluteness in social life. Qabaz, and many of his subjects, embraced Mazdak's religion and even called upon the king of Heerah, Al-Mundhir bin Ma'-us-Sama' (512-554 C.E.), to follow suit. When the latter, because of his pride and self-respect, rejected their call, Qabaz discharged him and nominated Harith bin 'Amr bin Hajar Al-Kindi, who had accepted the Mazdak doctrine.

No sooner did Kisra Anu Shairwan succeed Qabaz than he, due to hatred of Mazdak's philosophy, killed Mazdak and many of his followers, restored Mundhir to the throne of Heerah, and gave orders to summon under arrest Harith who sought refuge with Al-Kalb tribe where he spent the rest of his life.

The sons of Al-Mundhir bin Ma'-us-Sama' maintained kingship a long time until An-Nu'man bin Al-Mundhir took over. Because of a calumny borne by Zaid bin 'Adi Al-'Abbadi, the Persian king got angry at An-Nu'man and summoned him to his palace. An-Nu'man went secretly to Hani bin Mas'ud, chief of Shaiban tribe, and left his wealth and family under the latter's protection, and then presented himself before the Persian king, who immediately threw him into prison until his death. Kisra, then, appointed Eyas bin Qubaisah At-Ta'i as king of Heerah. Eyas was ordered to tell Hani bin Mas'ud to deliver An-Nu'man's charge up to Kisra. No sooner had the Persian king received the fanatically motivated rejection on the part of the Arab chief, he declared war against the tribe of Shaiban. He mobilized his troops and warriors under the leadership of King Eyas to a place called Dhi Qar which witnessed a most furious battle wherein

the Persians were severely routed by the Arabs for the first time in history. They say that this occurred very soon after the birth of Prophet Muhammad (May the peace and blessings of Allah be upon him), eight months after Eyas bin Qubaisah's rise to power over Heerah.

After Eyas, a Persian ruler named Azadhabah was appointed over Heerah, ruling for seventeen years (614-631 C.E.) after which the authority returned to the family of Lakhm when Al-Mundhir Al-Ma'rur took over. Hardly had the latter's reign lasted for eight months when Khalid bin Al-Walid fell upon him with Muslim soldiers.

Rulership in Geographical Syria

During the tribal emigrations, some branches of the Quda'ah tribe reached the borders of geographical Syria where they settled down. They belonged to the family of Sulaih bin Halwan, of whose offspring were the sons of Daj'am bin Sulaih known as Ad-Daja'imah. The tribes of Quda'ah were used by the Byzantines in the defense of the Byzantine borders against both Arab bedouin raiders and the Persians. A king was put in charge of them. One of their most famous kings was Ziyad bin Al-Habulah. They enjoyed autonomy for a considerable phase of time that lasted from the beginning of the first century to near the end of the second century C.E. Their authority however ended upon defeat by the Ghassanides who were consequently granted the proxy rulership over the Arabs of Syria and had Dumatul-Jandal as their headquarters, which lasted until the battle of Yarmuk in the year 13 A.H. Their last king Jabalah bin Al-Aihum embraced Islam during the reign of the Chief of believers, 'Umar bin Al-Khattab .

Rulership in Hijaz

Ismael (May peace be upon him!) administered authority over Makkah as well as custodianship of the Ka'bah throughout his lifetime. Upon his death, at the age of 137, two of his sons succeeded him; Nabet, then Qidar. It is also said that they were opposite in order. Later on, their maternal grandfather, Mudad bin 'Amr Al-Jurhumi took over, thus transferring rulership over Makkah to the tribe of Jurhum, preserving a venerable position. Very little authority remained for Ismael's sons even though they held a sacred status since it was their father who built the Ka'bah.

Time passed without the situation of the children of Ismael (May peace be upon him!) changing, until the rule of Jurhum declined prior to the invasion of Bukhtanassar. The political role of the 'Adnanides had begun to gain firmer ground in Makkah, which could be clearly attested to by the fact that upon Bukhtanassar's first invasion of the Arabs in Dhati 'Irq, the leader of the Arabs was from the 'Adnanides not from Jurhum.

Upon Bukhtanassar's second invasion in 587 C.E., however, the 'Adnanides were frightened out to Yemen, while the Israelite proclaimed Prophet Burkhiya fled to Syria from Harran with Ma'ad. But when Bukhtanassar's pressure lessened, Ma'ad returned to Makkah to find none of the tribe of Jurhum except Jursham bin Jalhamah, whose daughter, Mu'anah, was given to Ma'ad as wife. She later had a son by him named Nizar.

On account of the difficult living conditions and poverty prevalent in Makkah, the tribe of Jurhum began to treat visitors to the Ka'bah poorly and seized its funds by force. This aroused

resentment and hatred of the `Adnanides (sons of Bakr bin `Abd Manaf bin Kinanah). They, with the help of the tribe of Khuza`ah that had come to settle in a neighboring area called Marr Az-Zahran, invaded Jurhum and chased them out of Makkah. Rulership was left to Khuza`ah in the middle of the second century C.E. Upon leaving Makkah, Jurhum filled up the well of Zamzam, levelled its place and buried a great many things in it. `Amr bin Al-Harith bin Mudar Al-Jurhumi was reported by Ibn Ishaq to have buried the two gold deer of the Ka`bah, together with the Black Stone in the Zamzam well. After sealing it up, he and those with him escaped to Yemen.

Ismael's period is estimated to have lasted for twenty centuries B.C. It means that the Jurhum stayed in Makkah for twenty-one centuries and held rulership there for about twenty centuries.

Upon the defeat of Jurhum, the tribe of Khuza`ah monopolized rulership over Makkah. Mudar tribes, however, enjoyed three privileges:

First: Leading pilgrims from `Arafat to Muzdalifah and during the rites at Mina on the Day of Sacrifice.

This was the authority of the family of Al-Ghawth bin Murrah, descendants of Elias bin Mudar, who were called `Sufah`. This privilege meant that the pilgrims were not allowed to throw stones at Al-`Aqabah until one of the men of the Sufah did so. When they finished stoning and wanted to leave the valley of Mina, the Sufah men stood on the two sides of Al-`Aqabah and nobody would pass that position until the men of Sufah passed and cleared the way for the pilgrims. When the Sufah perished, the family of Sa'd bin Zaid Manat from the Tamim tribe inherited the responsibility.

Second: Al-Ifadah (leaving for Mina after Muzdalifah) on the morning of the sacrifice, and this was the responsibility of the family of Adwan.

Third: Postponement of the sacred months, and this was the responsibility of the family of Tamim bin `Adi from Bani Kinanah.

Khuza`ah's reign in Makkah lasted for three hundred years, during which the `Adnanides spread all over Najd and the sides of Bahrain and Iraq, while small branches of the Quraish remained on the sides of Makkah; they were Halloul, Sarim and some other families of Kinanah. They enjoyed no privileges over Makkah or the Sacred House until the appearance of Qusai bin Kilab. Qusai's father is said to have died when he was still a baby, and his mother subsequently married Rabi`ah bin Haram, from the tribe of Bani `Udhrah. Rabi`ah took his wife and her baby to his homeland on the borders of Syria. When Qusai became a young man, he returned to Makkah, which was ruled by Hulail bin Habshah from Khuza`ah, who gave Qusai his daughter, Hobbah, as wife. After Hulail's death, a war between the Khuza`ah and the Quraish broke out resulting in Qusai taking hold of Makkah and the Sacred House.

The Reasons for This War Have Been Illustrated in Three Versions

First: Due to the influence and multiplicity of his offspring, increase of his property and exaltation of his honor after Hulail's death, Qusai considered himself more entitled than the tribes of Khuza`ah and Bani Bakr to shoulder the responsibility of rulership over Makkah and

custodianship of the Sacred House. He also advocated that the Quraish were the chiefs of Ismael's descendants. He consulted Quraish and Kinanah to expel Khuza'ah and Bani Bakr from Makkah and they supported him.

Second: The Khuza'ah claimed that Hulail requested Qusai to hold custodianship of the Ka'bah and rulership over Makkah after his death.

Third: Hulail gave the right of Ka'bah service to his daughter Hobbah and appointed Abu Ghubshan Al-Khuza'i to function as her agent thereof. Upon Hulail's death, Qusai bought this right for a leather bag of wine, which aroused dissatisfaction among the men of Khuza'ah and they tried to keep the custodianship of the Sacred House away from Qusai. The latter, however, with the help of Quraish and Kinanah, managed to take over and even to expel Khuza'ah completely from Makkah.

Whatever the truth might have been, the entire affair resulted in Sufah being deprived of their privileges; the evacuation of Khuza'ah and Bakr from Makkah; the transfer of rulership over Makkah and custodianship of the Holy Sanctuary to Qusai. The matter was resolved after fierce wars between Qusai and Khuza'ah, inflicting heavy casualties on both sides, reconciliation and then arbitration of Ya'mur bin 'Awf from the tribe of Bakr. His judgment entailed eligibility of Qusai's rulership over Makkah and custodianship of the Sacred House; Qusai's absolution of responsibility for the bloodshed of Khuza'ah and imposition of blood money on Khuza'ah and Banu Bakr. Qusai's reign over Makkah and the Sacred House began in 440 C.E., and allowed him and the Quraish after him absolute rulership over Makkah and undisputed custodianship of the Sacred House to which Arabs from all over Arabia came to pay homage.

Qusai brought his kinspeople to Makkah and allocated it to them, allowing Quraish some dwellings there. An-Nus'a, the families of Safwan, Adwan, Murrah bin 'Awf preserved the same rights they used to enjoy before his arrival.

A significant achievement credited to Qusai was the establishment of An-Nadwah House (an assembly house) on the northern side of Al-Ka'bah, to serve as a meeting place for the Quraish. This was very beneficial for the Quraish because it secured unity of opinions among them and cordial solutions to their problems.

Qusai enjoyed the following privileges of leadership and honor:

1. Presiding over An-Nadwah House Meetings: Consultations relating to serious issues were conducted there and marriage contracts were announced.
2. The War Standard: There could be no declaration of war except with his approval or the approval of one of his sons.
3. Caravan Leader: He was the commander of all caravans. No caravan from Makkah could depart, be it for trade or otherwise, except under his authority or the authority of one of his sons.
4. Doorkeeper of the Ka'bah: He was the only one eligible to open its gate, and was responsible for its service and protection.

5. Providing Water for the Pilgrims: They would fill basins sweetened with dates or raisins for the pilgrims visiting Makkah to drink.

6. Feeding Pilgrims: This means making food for pilgrims who could not afford it. Qusai even imposed an annual land tax for food on the Quraish, paid at the season of pilgrimage.

It is noteworthy however that Qusai singled out `Abd Manaf, a son of his, for honor and prestige though he was not his eldest son (who was `Abdud-Dar), and entrusted him with such responsibilities such as chairing the meetings at An-Nadwah House, custody of the standard, the doorkeeping of Al-Ka`bah, providing water and food for pilgrims. Due to the fact that Qusai's actions were regarded as unquestionable and his orders inviolable, his death did not give rise to conflicts among his sons. However, no sooner had `Abd Manaf died, fierce infighting began between his sons and their cousins, the sons of `Abdud-Dar, which would have given rise to further conflicts and strifes among the whole tribe of Quraish, had it not been for a peace treaty.

Thereby the posts were reallocated to reserve the rights of feeding and providing water for pilgrims for the sons of `Abd Manaf; while An-Nadwah House, custody of the standard and the doorkeeping of Al-Ka`bah were maintained for the sons of `Abdud-Dar. The sons of `Abd Manaf, however, cast lots for their charge. Consequently they left the charge of providing food and water to Hashim bin `Abd Manaf, upon whose death, the charge was to be taken over by his brother Al-Muttalib bin `Abd Manaf. After him it was to be taken by `Abdul-Muttalib bin Hashim, the Prophet's grandfather. His sons assumed this position until the rise of Islam, during which `Abbas bin `Abdul-Muttalib was in charge.

Many other posts were distributed among the Quraish for establishing the pillars of a new quasi-democratic state with government offices and councils similar to those today. Some of these posts are enumerated as follows:

1. Casting lots for the idols was allocated to Bani Jumah.
2. Keeping record of offers and sacrifices, settlement of disputes and relevant issues were to lie in the hands of Bani Sahm.
3. Consultation was to go to Bani Asad.
4. Organization of blood money and fines was with Bani Tayim.
5. Bearing the national banner was with Bani Umayyah.
6. The military institute, footmen and cavalry would be the responsibility of Bani Makhzum.
7. Bani `Adi would function as foreign ambassadors.

Rulership in Pan-Arabia

We have previously mentioned the Qahtanide and `Adnanide emigrations, and the division of Arabia between these two tribes.

The tribes dwelling near Heerah were subordinate to the Arabian king of Heerah, while those dwelling in the Syrian deserts were under the domain of the Ghassanides -- a dependency that was in reality formal rather than actual. However, those living in the far-off desert areas enjoyed full autonomy.

These tribes in fact had heads chosen by the whole tribe which was a demi-government based on tribal solidarity and collective interests in defense of land and property.

Heads of tribes enjoyed dictatorial privileges similar to those of kings, and were rendered full obedience and subordination in both war and peace. Rivalry among cousins for rulership, however, often drove them to outdo one another in entertaining guests, affecting generosity, wisdom, and chivalry for the sole purpose of outranking their rivals, and gaining fame among people -- especially poets, who were the official spokesmen at the time.

The head of a tribe and its chief had special claims to spoils of war such as one-fourth of the spoils, whatever he chose for himself, or found on his way back or even the remaining undivided spoils.

The Political Situation

The three Arab regions adjacent to foreigners suffered from great weakness and inferiority. The people there were either masters or slaves, rulers or subordinates. Their masters -- especially the foreigners -- had claim to every advantage; slaves had nothing but responsibilities to shoulder. In other words, absolute rulership brought about violation of the rights of subordinates, ignorance, oppression, iniquity, injustice and hardship, and turned them into people groping in darkness and ignorance.

Under such a system, the fertile land rendered its fruits to the rulers and men of power to extravagantly spend on their pleasures and enjoyments, wishes and desires, oppression and aggression.

The tribes living near these regions moved between Syria and Iraq, whereas those living inside Arabia were disunited, and governed by tribal conflicts and racial and religious disputes.

They had neither a king to maintain their independence nor a supporter to seek advice from, or depend upon in hardships.

The rulers of Hijaz, however, were greatly esteemed and respected by the Arabs, and were considered rulers and servants of the religious center. Rulership of Hijaz was, in fact, a mixture of secular and official superiority as well as religious leadership. They ruled among the Arabs in the name of religious leadership and always monopolized the custodianship of the Holy Sanctuary and its neighboring areas. They looked after the interests of visitors to the Ka'bah and were in charge of putting the code of Ibrahim into effect. They even had offices and departments like those of the parliaments of today. However, they were too weak to carry the heavy burden, as this evidently came to light during the Abyssinian (Ethiopian) invasion.

Religions of the Arabs

Most of the Arabs complied with the call of Ismael (May peace be upon him!) , and professed the religion of his father Ibrahim . They worshipped Allah, professed His Oneness, and followed His religion for a long time until they forgot part of what they had been reminded of. However, they still maintained fundamental beliefs such as monotheism as well as various other aspects of Ibrahim's religion, until the time when a chief of Khuza'ah, namely `Amr bin Luhai came back from a trip to Syria. He was renowned for his righteousness, charity, devotion and care for religion, and was granted unreserved love and obedience by his tribesmen. In Syria, he saw people worshipping idols, a phenomenon he approved of and believed to be righteous, since Syria was the land of the advent of Messengers and their Scriptures. He brought with him an idol (Hubal) which he placed in the middle of the Ka'bah and summoned people to worship it. Readily enough, idolatry spread all over Makkah and thence to Hijaz, with the people of Makkah being custodians of not only the Sacred House but of the entire Haram as well. A great number of idols, bearing different names, were introduced into the area.

An idol called Manat was worshipped at Al-Mushallal near Qudayd on the Red Sea. Another, Al-Lat, in Ta'if; a third, Al-'Uzza, in the valley of Nakhlah, and so on . Polytheism prevailed and the number of idols increased everywhere in Hijaz. `Amr bin Luhai, with the help of a Jinn companion who told him that the idols of Noah's folk -- Wadd, Suwa', Yaguth, Ya'uq and Nasr - were buried in Jeddah, dug them out and took them to Tihamah. At the time of the pilgrimage, these idols were distributed among the tribes to take back home. Every tribe and house had their own idols, and the Sacred House was crowded with them. On the Prophet's conquest of Makkah, 360 idols were found around the Ka'bah. He broke them down and had them removed and burned.

Polytheism and idol worship became the most prominent feature of the religion of pre-Islamic Arabs despite their alleged profession of Ibrahim's religion.

Most of the traditions and ceremonies of idol worship were instituted by `Amr bin Luhai, and were deemed as "good innovations" rather than deviations from the religion of Ibrahim. Some features of their idol worship were:

1. Devoting themselves to the idols, seeking refuge with them, uttering oaths in their names, calling for their help in hardship, and supplication to them for fulfillment of wishes, believing that the idols could intercede before Allah for the fulfillment of people's wishes.
2. Performing pilgrimage to the idols, circumambulating around them, abasing themselves and even prostrating themselves before them.
3. Seeking favor of idols through various sacrifices in their name. These sacrifices were mentioned by Allah in His Saying:



''And that which is sacrificed (slaughtered) on An-Nusub (stone-altars)'' [5:3]

Allah also says:

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكِّرْ أَسْمُ اللَّهِ عَلَيْهِ﴾

“Eat not (O believers) of that (meat) on which Allah’s Name has not been pronounced (at the time of the slaughtering of the animal).” [6:121]

4. Allocating certain portions of food, drink, cattle, and crops to idols. Surprisingly enough, portions were also devoted to Allah Himself, but people often found reasons to transfer parts of Allah’s portion to idols, but never did the opposite. To this effect, Allah Says:

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِزْقِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ﴾

“And they assign to Allah a share of the tilth and cattle which He has created, and they say: ‘This is for Allah’, according to their pretending, ‘and this is for our (Allah’s so-called) partners.’ But the share of their (Allah’s so-called) ‘partners’, reaches not Allah, while the share of Allah reaches their (Allah’s so-called) ‘partners’. Evil is the way they judge.” [6:136]

5. Seeking favors with these idols through vows of offering crops and cattle, as Allah mentioned:

﴿وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتُ حِمْرًا لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِرِزْقِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ﴾

“And according to their pretending, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden or any other work, and cattle on which (at slaughtering) the Name of Allah is not pronounced; lying against Him (Allah).” [6:138]

6. Dedication of certain animals (such as Bahirah, Sa’ibah, Wasilah and Hami) to idols, which meant sparing such animals from useful work for the sake of these heathen gods. The Bahirah , as reported by the well-known historian, Ibn Ishaq, was the daughter of a Sa’ibah: a female camel that gave birth to ten successive females, but no males. It was then set free and all were forbidden to tie her, burden her, shear off her wool, or milk her (except for guests to drink from); and this was done to all her female offspring which were given the name Bahirah , after having their ears slit. The Wasilah was a female sheep that had ten successive female offspring in five pregnancies. Any new births from this Wasilah were assigned only for use or consumption by males. The Hami was a male camel which produced ten progressive females, and was thus similarly forbidden.

It is about these practices that Allah revealed: